



ਖਉ ਸਤਿਗੁਰੁ ਪ੍ਰਸਾਦਿ



Guru Nanak Dev Mission Series 360

ਮਰਣੁ ਮੁਣਸਾ ਸੂਰਿਆ ਹਕੁ ਹੈ
ਜੋ ਹੋਇ ਮਰਨਿ ਪਰਵਾਣੈ

It is a privilege to die the death of an hero for
an approved cause.

A GALA

of Sikh Killings and Sacrifices

Guru Nanak Dev Mission Patiala

P. O. SANAUR, PATIALA.

Punjab India

Rs. 1-25

About Ourselves

Guru Nanak Dev Mission came in to being in the year 1963 with the sole aim of imparting the message of Sikh Gurus to general public, especially to the people of younger generation. For this end in view it provides reading material in form of booklets. every month. in Punjabi, English and Hindi.

The Mission is a non-profit organisation None of its workers or executive members is a paid employee. Accordingly the booklets are made available for free distribution at mere cost price. Members of the Mission get these free of charge.

The life membership fee is Rs. 150/- in India and Rs. 300/- abroad for surface mail service and 500/- for Air mail. Annual subscription at home is Rs. 20/- only. At least 20 publications are mailed annually. By now i. e. May, 1989 the Mission has published 360 booklets.

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Secretary

A Gala of Sikh Killings & Sacrifices

Sacrifice is the foreward of Sikh Faith.
Guru Nanak, Founder of the Faith certifies
it thus :

ਜਉ ਕਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ
ਇਹ ਮਾਰਗਿ ਪੈਰ ਧਰੀਜੈ-
ਸਿਰ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ।

1412

If you intend to play the game of love,
come to me with thy head on thy palm
Step on to this path only if you have no
hesitation to losing your head.
Guru Arjan, fifth in line of the Sikh gurus
ratifies the same in the words :

ਪਹਿਲਾ ਮਰਨੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ
ਹੋਹੁ ਸਭਨਾ ਦੀ ਰੇਣੁਕਾ ਤਤੇ ਆਉ ਹਮਾਰੈ ਪਾਸਿ

1102

Condescend to die forsaking your desire
to live any more and be humble like dirt-only

then come to me.

Guru Arjan considered modesty to be his defence weapon and humbleness-as humble as dirt under the feet to be the double edged sword in hand to beat his foes with and he asserts that none will dare to stand this weapon:

ਗੁਰੀਬੀ ਗਦਾ ਹਮਾਰੀ - ਬੰਨਾ ਸਗਾ ਰੇਣ ਛਾਰੀ
ਇਸ ਆਗੈ ਕੇ ਨ ਟਿਕਹਿ ਵੇਕਾਰੀ 628

In fact he was an image of humility and love. He had declared:

ਨਾ ਕੋ ਘੋਰਾ ਦੁਸ਼ਮਨ ਰਹਿਆ ਨਾ ਹਮ ਕਿਸ ਕੇ ਬੈਰਾਈ 671

I have no enemy nor have enmity against any one and

ਸਭੁ ਕੋ ਮੀਤੁ ਹਮ ਆਪਨ ਕੀਨਾ ਹਮ ਸਭਨਾ ਕੇ ਸਾਜਨ 671

I have befriended all and I consider them all my friends.

This call of friendship to all high or low and Hindus and Muslims both with the least distinction had endeared him to the masses and they were drawn en-mass towards him. The priestly class of both the communities, who had been overlording the masses and who depended on their offerings were very much upset at this. Both Muslim Mullhas and Hindu Brahmans made it a

common cause and urged upon the Mughal king Jahangir, who had ascended the throne with the help of the priestly class to intercede and close this 'Shop of Falsehood' as Jahangir calls it in his personal chronicles. The king came on the Guru with heavy hand and the latter was arrested.

The guru could not compromise with the demands of the priestly class and was consequently tortured to death by seating him on red hot iron sheets pouring burning sand over his head, boiling him in cauldrons and lastly by drowning him in the river Ravi. This was a practical demonstration of what the Guru had earlier taught his followers to under go.

But the spirit of willingness to sacrifice one's life for the sake of truth and righteousness did not end there. The ninth Guru Tegh Bahadar, was similarly arrested along with some of his Sikhs when he interceded on behalf of the Brahmans of Kashmir and Hindus in general to let them have the freedom of following their religious beliefs. The accompanying Sikhs were one after the other tortured to death. One was sawn from

head to foot after fastening him between two logs of wood, another was boiled in a cauldron and a third burnt alive by wrapping him in cotton. It was considered that the Guru would be frightened at the sight of such tortures but when he still persisted in his demand for the freedom of Faith and did not yield, he was beheaded in the open. It was in November 1675.

As to the spirit of sacrifice that Guru Nanak wanted to inculcate in his followers, Guru Tegh Bahadar had specifically laid down that only those people would find a place in the court of and merge with Almighty God as water with water who shirk not the miseries of life and have no attachment to its comforts and the worldly possessions:

‘ਜੋ ਨਰ ਦੁਖ ਮਹਿ ਦੁਖ ਨਹੀ ਮਾਨੈ
ਸੁਖ ਸਨੇਹ ਅਰ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ...
ਨਾਨਕ ਲੀਨ ਭਟਿਉ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਣੀ ਸੰਗਿ ਪਾਣੀ’

The Sikh Scriptures very explicitly lay down the way of life the Sikhs have to follow.

ਖੰਨਅਹੁ ਤਿਖੀ ਵਾਲਪੁ ਨਿਕੀ ਬਤ ਮਾਰਗਿ ਜਾਣਾ

They were called upon to tread a path as

narrow as sword edge and as fine as an hair.

Infact the Sikhs have all along led such lives on account of their tenacity to stick to the principles of their life and secondly due to the bigotry of the Hindu and Muslim priestly class. This had been the cause of the martyrdom of the Gurus Arjan dev and Tegh Bahadur. With the advent of the tenth guru Gobind Singh who had militarised all his followers all distinctions of caste and creed were eliminated among them by administering to them Amrit of the double edged sword (ਦੁਬਲਾ ਖੌਰ੍ਹ) from one and the same bowl. This ceremony had practically equated them all-lowest of the low with highest of the high, which could not be relished by the so called Shigh caste people among Hindus as Brahmin and Kashatriyas. The Hindu hill rajas in whose territory Anand Pur Sahib, the abode of Guru Gobind Singh was situated could not tolerate this. They asked the guru to abstain from it, but it was a question of principle. How could the Guru go back on it. The Rajas approached the Mughal king Aurangzeb, under whose orders Guru Tegh Bahadur had been beheaded and thus the Hindu Rajas and

the Mughal forces joined hands against the guru. This led to the harassment of Guru Gobind Singh, which opened a gala of Sikh sacrifices.

Guru gobind Singh had declared

‘ਮਾਣਸ ਕੀ ਜਾਤਿ ਸਭੈ ਏਕੈ ਪਹਿਚਾਨਬੈ’

Recognize as one the entire humanity without distinction of caste or creed and he would not at any cast forsake his principle even though he had to vacate Anandpur Sahib. All, that followed, is a long story. The guru suffered a lot, lost many of his Sikhs on the way, got separated from his youngest sons of nine and seven years and his mother, and with a strength of forty Sikhs along with his two elder sons took shelter in a small fortress at village Chamkaur. He was pursued by the enemy's army in thousands. His men fought bravely and they along with his sons aged 16 and 14 fell fighting. He however, left the fortress and escaped in the darkness of the night followed, after some interval, by two of his Sikhs who joined him at Machhiwara next day.

Meanwhile two younger sons of the guru along with his mother had reached the village Saheri with their family cook Gangu, who

later on betrayed them and reported their whereabouts to Nawab Wazir Khan of Sirhind, who got them arrested and imprisoned. Two days later on their refusal to forsake their Faith and get converted to Islam they were bricked alive and their grand mother fell dead at the very shock of the news of their torture and death. It was in the last week of December 1704.

The Guru was not spared his much needed respite at Machhiwara even and he with a few followers moved on to the desolate area of district Bathinda. The enemy however had been pursuing all along and while near the present town of Mukatsar he had to face them. Forty Sikhs, who had forsaken him while still at Anandpur Sahib, and who wanted to redeem their position and compensate for their fault, knowing the critical situation in which the guru was, and to allow him some time to reach a safer place engaged the enemy by attacking from behind and all of them fell fighting a fierce battle.

These were very hard times for the Sikhs. They had left their hearths and

homes and taken shelter in dense forests and desolate sandy areas. The Mughal government under Bahadur Shah had issued edicts in 1710 to assassinate a Sikh wherever found and prizes were awarded to whosoever presented a severed Sikh head.

Meanwhile visit of Sikhs to Darbar Sahib Amritsar and a bath in the tank there were banned and any Sikh seen there was shot dead then and there.

After the defeat of Banda Singh Bahadur at Gurdas Nangal on 7th December 1714, 700 Sikhs including Banda Singh were arrested bound down on camels two on each and led by two thousand Sikh heads with flowing long hair and beards pinned on spear heads were taken in procession, paraded through the main bazars of Lahore and then taken to Delhi in the same formation. Banda Singh and a few other leading Sikhs among them were locked in cells in the Red Fort and 693 of them were assassinated—one hundred every day in front of the Delhi police station (Kotwali). According to Serman and Stephanson two English news writers, who had been present at site all these days—from 4th to 12th March 1715—not a single Sikh hesitated being beheaded. Rather a lad of 16, whose mother had somehow approached the

authorities to spare her son on the plea that he was not a Sikh, refused to be freed saying that his mother was telling a lie and accordingly he should be given the same treatment as his other companions. He was consequently beheaded. Banda Singh Bahadur was brought out of the Fort along with his four year old son, who was cut in to pieces and his quivering heart taken out and thrust into father's mouth. Banda Singh was then tortured by blinding his right eye, then cutting his left leg, chopping his hands and lastly pulling his skin again and again with red hot pincers but Banda Singh calmly and unflinchingly under-went all the atrocities till he died such a horrible death.

Besides such atrocities by the Mughal government of the country, raids by Pathans from the north-west had continued all along, and the Punjab being the gate-way of India on that side and Sikhs being a force to reckon with, they had very hard times to face. The Mughal government and raiders like Nadir Shah and Ahmed Shah Abdali were bent upon their total extinction.

Some of their important leaders were arrested & tortured to death. Bhai Mani Singh the head of the Darbar Sahib, Amritsar their holiest temple was cut limb by limb, Bhai Taru Singh's skull was chopped off, Bhai Subeg Singh and Shahbaz Singh were minced by revolving them on wheels studded with razors all round, infants were snatched speared, cut into pieces and returned to their respective mothers and thousand others were arrested and massacred at the Lahore Horse market site. About thirty five thousand of them including women and children were butchered-some in their hiding place near Kahnuwan, Distt Gurdaspur and others by Ahmed Shah Abdali at Kup Harira near Malerkotla while they were on their way to Rajputana leaving their hearths and homes in the Punjab in 1762.

The militant Sikhs had by then organised themselves into several fighting squads, which ultimately came to be known as twelve Sikh Misals each Misal having its own leader called Jathedar with a strength of several thousands. They were now in a position to

give a good fight to any invader or the local Muslim government. Every one of these Misals had its own territory to collect its revenues and maintain its position. They joined hands against a common enemy so much so that when Abdali during his last raids was returning home with a large booty and thousands of Hindu girls & boys to be sold as slaves in their own country, he was pounced upon and lighted of the booty on his way back. Sardar Jassa Singh head of the Ahluwalia Misal rescued eighteen thousand girls & boys from the invaders, hands and escorted each of them to his or her parents. For this one incident he is renowned as Bandi Chhor—liberator of the helpless captives. After that none from the north west has ever dared to invade India. Thus the doors through which since centuries back, India had been repeatedly invaded have been shut once for all and by the end of the century the Sikhs under Maharaja Ranjit Singh were able to establish the Khalsa rule in the Panjab, which continued for almost fifty years, but was lost to the Britishers due to their betrayals by the Dogra family of Kashmir and the Bhaiyas of

U.P., who had been made all powerful by the wrong policies of the Khalsa Rule

The Britishers were well aware of the arm power of the Sikhs as well as of their weakness. Their inborn spirit of sacrifice and their devotion to and love for their religion have been characteristic of them and their religion revolves round their gurdwaras. It were the gurdwaras where they usually assembled and chalked out their programmes which had a religious tinge and thus they felt bound to carry out their decisions taken in the assemblies there. In a way Gurdwaras were a state within the state for them and the Govt. fully realised it. Accordingly it had taken steps not to let pass control of the Gurdwaras to the Sikh hands. Since the advent of Khalsa rule in the Punjab and even earlier the Gurdwaras had remained with the Nirmal and udasi sects. It was not difficult for the Govt. to handle and win them over which it did successfully all over the State while the central and the most important Gurdwara from the Sikh point of view, the Golden Temple and allied Gurdwaras in Amritsar were taken over directly under the

control of the Deputy Commissioner of Amritsar through a Sikh Sarbrah for their internal management. How much keen the Govt. was to continue this arrangement is borne out by the letter reproduced below written by the Punjab Governor to the Viceroy of India.

I think it would be politically dangerous to allow the management of the Sikh temples to fall into the hands of committees emancipated from Govt. control, and I trust your Excellency will assist to pass such orders in the case as will enable to continue the system which has worked out successfully for more than thirty years. Believe me, yours Sincerely
R G Egerton Lt. Governor Punjab (Simla August 1881) Under the circumstances the Udasi & Nirmal Poojaris and Mahants of Gurdwaras felt secure and were more audacious in handling the Gurdwara affairs, which made them lavish, corrupt laxative and negligent of their duties towards pilgrims. This naturally enraged the people in general and a feeling to oust such corrupt Poojaris & Mahants grew stronger every day. Mahant Naram Das of the Gurdwara Janam Asthan

Nankana Sahib had surpassed all norms of morality by keeping a Muslim young girls in his house, nor was the honour of female pilgrims visiting. Janam Asthan safe.

The matter became subject of common talk particularly among Sikhs and they had begun to think of, some how ousting the Mahant. The latter was fully aware of it and had begun resorting to defence measures by taking into his service some criminals and collecting fire arms and ammunition to meet the situation. The Sikhs of the Ilaka knew it but they would not tolerate any bloodshed in the holy precincts of the Gurdwara and accordingly they decided upon remaining non-violent and even to sacrifice their lives if the situation so demanded. A group (Jatha) consisting of about 130 Sikhs pledged to remain non-violent led by Bhai Lakhshman Singh of the village Dharowal - about fifteen miles from their destination - left for Nankana Sahib on the night preceding 20th February 1921 and reaching there early on the 20th entered Gurdwara Janam Asthan at 6 A.M. The Mahant party armed with guns and ammunition went upon the roofs of the

rooms facing Sanctum Sanctorum & began firing on Sikhs seated and singing hymns in front of it. None moved or ran for life till all of them were dead or wounded. Their bodies were then heaped at three places in the Gurdwara compound and sprinkling petroleum on them they were set on fire. The Jathedar Lakhshman Singh who lay wounded inside the Sanctum Sanctorum was dragged out, bound with a tree behind there and burnt to ashes. Thus ended the episode of sacrifices within the holiest of the holy places of the Sikhs.

Another such incident in which the Govt, was directly involved was the Morcha (confrontation) at the Gurdwara Guru ka Bagh 15 miles from Amritsar in which the Sikhs, were mercilessly clubbed with iron-shod sticks by the Govt. police under the English police officer Beatty in 1922 their bones broken and then dragged and thrown into dirty rain water ponds alongside the road by the govt police. This continued for seventeen days - everyday a group of one hundred Sikhs, pledged to remain non-violent started from Akal Takhat Sahib in Amritsar

reaching Guru ka Bagh at noon to be clubbed incapacitated and withheld from entering Gurudwara premises.

Similarly in order to withhold Sikhs from reciting the Akhand Path (Continuous reading of the Sikh Scriptures the holy Guru Granth Sahib at Gurudwara Gangsar in Nabha State, a Jatha of five hundred Sikhs who had reached there for the purpose walking all the way from Akal Takhat Sahib Amritsar on 21st February 1924 was fired upon, killing about three hundred of them and wounding many others, by the Nabha police under orders of their English administrator Wilson Johnston.

The well known Jallianwala tragedy in Amritsar, in which 769 Sikhs were killed on 13th April 1919 was also caused under orders of the English General Dyre with approval of the then Panjab governor Odwoyer.

Besides such mass killings twenty two Sikhs had died during the firing at Budge Budge near Calcutta in Sept 1914 when the Koma Gata Maru ship passengers landed there on their return from Canada, where they had not been allowed to land.

Another incident of mass killing by the British government of India was that of about 64 Namdhari Sikhs, followers of Baba Ram Singh, who were duly lined up and fired on in the year 1972.

The number of Sikhs sent to gallows in the fight of India's freedom by the Britishers was 93 out of a total of 121. 28 being from other Communities Hindus Muslims and Christians, while the Sikh population then in the country was only 1.5 percent against the 98.5 percent of the other communities.

But notwithstanding all these sacrifices of the Sikhs for India's freedom and inspite of the assurances given to them by the Congress leaders for united and integrated India wherein Sikhs were to have adequate safe guards, (when even the British Cabinet Mission plan had denied the Muslims the right to form a separate State) Congress did not stick to the plan and as Maulana Azad a Congressite himself says 'Jawahar lal Nehru's unfortunate statement re-opened the whole question of political and Communal settlement'. Azad also blames Sardar Patel to have been 'even greater supporter of the two nation theory than the Muslim Languge leader

Jinnah'. Azad says that Patel was prepared to have a part of India only if he could get rid of the Muslim League and thus it were the Hindu Congress leaders themselves who made the existence of Pakistan and partition of the country inevitable and the exchange of population was decided upon.

The holocaust of Sikhs at the time of Partition of India in 1947 (when the Hindus and Sikhs living in west Panjab had to shift to the east) was the result of this exchange. The killing of Sikhs had in fact begun four months earlier (March 1947) in north west Frontier area and the Rawalpindi district.

The partition of the country was defacto partition of Muslims and Hindus and the Sikhs had the option of joining either. They optioned for the Hindu India & consequently had to vacate their homes in the entire area that came to be known as Pakistan and their holocaust at the time of Partition was the result of their option.

The Sikhs freed from the domination of the Britishers were now citizens of the

Hindu India named Bharat and how they fared under the Hindu domination is a long story:

To have complete sway of the Sikhs they had to be weakened socially politically and numerically, and accordingly the Hindu dominated Bharat Govt. took some decisions in this respect. Efforts were to be made that the Sikhs' should have the least chances of consolidation and accordingly the Sikhs coming from the West Punjab were allocated Hindu dominated areas in the East and Hindu evacuees in Sikh dominated areas. Secondly Scheduled castes who had been given some economic benefits, were declared to be Hindus and any of them who got himself converted to a faith other than Hinduism was to be deprived of such benefits. This caused the backing out of the scheduled castes converts to Sikhism and put a stop to any future conversion.

Thirdly it was decided upon as early as 1949 by a Committee consisting of Pt. Jawahar lal, Vallabh-Bhai and Patta Bhai Sita Ramayya that language based states as formed in the rest of Bharat should not be formed in the North whatever the merit

of such a proposal might be. Meanwhile the Hindu residents of Punjab were prevailed upon to declare Hindi as their day to day spoken language and thus isolate themselves from the Punjabi speaking Sikhs. This led to the formation of Haryana and Himachal as Hindi speaking states, which infact they were not, carved out of the Panjab and only six distriets out of 29 of the Panjab before Partitiion were left as Panjabi speaking areas of the present Panjab. Hundreds of panjabi speaking villages that had been included in the newly carved two states were thus declared as Hindi speaking and the sikhs living there were deprived of their mother tongue and the study of their holy seriptures which are in Panjabi and Gurmukhi script.

Again it was decided that enlistment in the air and land forces of Bharat should be on the population basis of each community and thus the Sikhs who had almost 30 per cent share in these during British rule have now only 1.8 pereent which has hit them not only economically but reduced chances of their future employment to almost nil.

Politically they have also no ground to

stand on. Their representation in the legislatures is decimally small and the minority safeguards for which the Hindu leaders were committed before Partition have been denied to them. Rather they are constitutionally treated as a sect of Hindus and not a separate community like Muslims and Christians. Any move on the part of the Sikhs to be considered a separate community is dubbed as secessionists and advocates thereof taken as enemies of the unity and integrity of Bharat. That is the feeling & belief of not only of the ruling party but of all the Hindu societies and their motivated leaders.

This right of having a separate entity is denied to the Sikhs even today and they are tauntingly reminded of the treatment meted out to them by the majority community in 1984 as witness the following lines published by a Hindu leader in the Indian Express dated May 4 1989 at page 4.

‘The theory that Sikhs had a separate entity and mixing religion with politics showed that Akali leaders had not learnt any lesson from the past.’

This attitude of theirs is further straining relations between the two. The formation of the Hindi speaking states has added fuel to the fire and due to clash of interests in some fields the masses of these states and those of the present truncated Panjab have developed a spirit of rivalry climaxing to a sort of enmity and thus the Delhi govt policy of Divide and Rule has been hundred percent success in this case. Not only that. This cleavage has developed into Communal split of Hindus and Sikhs in the Punjab itself. The Hindus of Punjab in general feel more akin th Hindus of Haryana than to their neighbour Sikhs.

The Sikhs have got secluded and thus lost all sympathy of Hindus in generd and as such heavy-handedness against them from any quarters would not be censured. Thus the anti-Sikh elements feel encouraged to come into open confrontation with them. The Delhi government wanted some pretext to initiate this anti-Sikh game, Sant Bhindran wala had to be arrested. He lived in the Golden Temple premises at Akal Takhat, The govt, perhaps sensed some confrontation from inside the premises hence twelve military

battalions fully armed with 24 tanks and artillery were ordered into service. The day determined for the purpose knowingly or unknowingly was the martyrdom day of Guru Arjan Dev, when a large number of Sikhs including women and children usually assembled in the temple premises. They were indiscriminately fired upon and the Akal Takhat where Sant Bhindranwala was believed to be hiding was bombarded with heavy guns.

Even the Golden Temple, the Darshni Deodhi (the Porch) the Museum and historical Library were not spared. The loss of lives is estimated to be several thousands, though the govt version is of one thousand deaths only. The worst part of the incident was the serving of sweets by Hindus of the town to the battalions after they had finished their day's work. It happened on the 3rd of June 1984, and continued till the night of June 5 and 6, when the bombardment was the heaviest. Much more awful and gruesome was the slaughter of the Sikhs on the 31st October to 3rd November this very year after the assassination of Mrs. Indra Gandhi

on the 30th October by her two Sikh security guards, when more than six thousand Sikhs of the age of 20 to 50 years were killed mostly burnt alive in Delhi alone and many more (in thousands) in other towns all over the country

It will be better to quote here a few random lines given below from the report published in papers by a joint Enquiry into the riots in Delhi from 31-Oct. to 11 Nov. 1984 consisting of

- (i) Peoples union og Democratic Party
 - (ii) Peoples union of Civil Liberties.
1. The attack on members of Sikh community were the outcome of well organised plan marked by acts of both commission and omission by important politicians of the Congress (I) at the top and by authorities in the administration The attacks on Sikhs followed a common pattern in all colonies, and were master-minded by some powerful organised groups.
 2. The same pattern of killing young Sikhs was followed. They were dragged out.

beaten up with iron rods and then burnt alive. Even children were not spared and women were gang-raped ,Sikhs were burnt on public roads.

3. Sikh passengers from Panjab were dragged out, lynched, thrown on the platform or on the railway track and set on fire.
4. Decision making powers were assumed by a few Congress (I) individuals They played a decisive role in organising the riots.
5. The ruling party had sown the seeds of communal division between the Hindus and Sikhs.
6. An Indian who works in U.N.O. in Geneva said that the orgy of violence had been allowed to "teach the Sikhs a lesson".
7. The happenings in Tirlokpuri between Oct. 31 and Nov. 3 were a gruesome picture of the intensity of butchery. Within 48 hours at least 400 Sikhs mainly young men were burnt alive with the connivance of local Police machinery and

active participation of an organised group of misereants led by a Congress (I) councillor.

8. It is indeed a matter of great concern that the govt. has made no serious enquiry into the entire tragic episode, which seems to be well planned and designed.

The reports from Kanpur, Bakaro and other towns where Sikhs lived are no less gruesome. This ante-Sikh spirit all over the country has continued all along to this day as witness the killing of six Sikh students by Hindu mob in Bidar in the south and some more in the Jand K. State in the North in 1988.

Besides killings of Sikhs in State Terrorism by government agencies-the Central Reserve Police and the State Police in fake encounters in the Panjab during all the years since 1984 and once again in the Golden Temple Amritsar in 1987 known as Black Thunder were no less gruesome in quality as well as number of the killed persons, which according to mediate estimate is not less than thousands and more of these are reported

every day.

Leaving aside the holocaust of Sikhs during the period of their migration from the west to the east Punjab, the killings of the Sikhs in the Hindu majority rule of forty years has been not less than twenty thousand against hardly two thousand killings under the 98 years British rule of Punjab.

What a terrible contrast !